FUR SUNDAY READING.

GOD'S FLOCK.

Thou, Lord, dost keep Secure thy sheep, Wake they, or sleep.

hou lead at Thy charge

The strayed, thus sought, At such price bought, Are homoward brought.

Till they remove,
In Heaven to prove
Thine endies kero.

—Res. it. Manning Chipman,

ATHEISTIC INSANITY.

"The Poel Hath Said in His Reart There Is No God." Atheism is a rare disease, and generally does not affect its victim very long. At any rate it is not easy for the human soul to become and remain a continuous and consistent atheist. And the reason is that God is stronger than man. Paul says of the heathen:
"That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being under-stood by the things that are made, even His eternal power and Godhead." Here is one of the rock truths of hu-

manity which nothing can upheave. What some one said of Spinoza—viz., that he was a "God-intoxicated soul" may in a certain sense be affirmed of every human being. No sane man can get away from the intuitions that rise up within—his moral powers, his conscience and aspirations testifying to the existence of the Deity, and of accountability to Him. Hence Julius Crear although a professional as Julius Casar, aithough a professed un-believer in the gods of Rome—and per-haps this was not very strange considhaps this was not very strange considering what kind of representations they were—could not resist the convic-tion of an unseen power at the helm of the universe guiding and guarding the destinies of men. And so, notwith-standing his atheistic creed, he fell on his knees during his great triumphal procession, and prayed to Nemesis, the goddess of vengeance, with all his might, nay, climbed a series of stairs on his knees, repeating prayers at every step, that he might be protected from the envy of mortals. If it be said this was superstition, we reply, "but the superstition itself sprang out of our mora! intuitions, forcing us to recognize an all-controlling hand of Providence behind the curtain of eternity. and using men as pappets to play ac cording to its will."

We suppose that this impossibility of not acknowledging a God was what Hume meant when, being entertained by a company of brilliant Frenchmen, he cried out: "As for an atheist, I don't he cried out: "As for an atheist, I don't believe one exists. I never saw one, anyhow." Diderot replied: "Well, then, Mons. Hume, open your eyes and look around you, and you will see seventeen atheists." No doubt Hume knew their professions of atheism, but he regarded these professions as empty boasts. He was too well acquainted with the fundamental needs and irresistible impulses and yearnings of husistible impulses and yearnings of human nature to conclude that a man could intelligently and for any length of time hold to such an irrational and violent creed, or rather let us say stupid superstition. There may indeed be much practical atheism, and is; that is, men may become so absorbed in worldliness, or so debauched by appetite and lust, or even so wholly preoccupied by the pursuits of science, as to have no time and little inoccupied by the pursuits of science, conception of the universe. The probas to have no time and little inclimation to think about God and His
righteous claims. Thus multitudes are
under certain circumstances, life will day acting as if there were no God in the universe, and yet these have ran-dom moments of belief in Him, and intend somehow at some time to make their peace with Him. Others, like Darwin, have never taken the pains to withdraw long enough from the eager engrossment of scientific studies to examine the question at all. But when a man like the famous Strauss when a man like the famous Strauss does examine it, and deliberately decides for atheism, declaring that there is no Creator, no Providential Ruler, no Judge of all mankind, that man does not need a Delty, because human nature is competent in itself to meet its own exigencies; and finally that man is without immortality, and dieth as the brute dieth; when such a man does appear, he is regarded, at least Strauss was, by his previous followers as insanc. And no wender—be is so far away from the normal and rational condition of a man that he is fairly becondition of a man that he is fairly be-side himself, an unsafe and dangerous guide to others. The inspired writer expressed the conviction of most men, when they take the trouble to think about it, in the words: "The fool hath said in his heart, there is no God."-

An Impossibility.

It is sometimes made a ground of objection to the Bible that it contains human production this would not be the case. In this feature we find another respect in which a close likeness appears between the Bible and the physical creation. Both have depths that we can not explore. Just here we will assembly book in the Bible, if we assume it to be true, to find a special likeness to hature. We observe that it is a second to the second in the bible, if we assume to hature. many mysteries. If it were a merely what we need to know, and is all that we need to know. However much is hidden from us, still nothing is hidden the knowledge of which is essential, or could contribute, to our present uses and happiness. We would expect to find the same to be the case with the Bible. This expectation will not be disappointed. All the mysteries, and these are many and deep, which are presented to us in the Bible are for us only unattern of our only speculation. only matters of ourloss speculation.
All trath that is necessary to be known and received by us, that can in any way affect our present and future welfare and happiness, is set before us in clear and strong light.—Mechanics and

Be Careful.

1. Take care of your health. sound mind depends largely on a sound and a healthy body; and without good bealth you are not likely to have vigor,

or cheerfulness, or courage for duty, or anccess in life. Do all in your power, then, to have and keep good health.

2. Take care of your time. It is one of the most precious of God's gifts. Misimproved, it is success, character, influence, life to the intellect, life to the soul. Know, then, and constantly properties. ber, the value of time. Seiz and improve every moment as it passes

and improve every moment as it passes. No idleness, no waste, no procrastination. Never put off to the future what may be done now. Count as lost the day in which you have made no improvement or done no good.

3. Take care as to your associates. Not only will you be known by the company you keep, but you will soon become like it. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." Not only, then, shun the society of the idle, the profligate, the abandoned, the vicious, the Sabbath-breaker, the profase, the sacerer at sacred things, but seek the society of the wise and good. fane, the sneerer at sacred things, but seek the society of the wise and good.

—Baptist Weekly.

Faith, Not Doubt.

The world has plenty of sensation, plenty of adventure, plenty of irrever-ence, plenty of unbelief. Our youths want indoctrination in the "faith once delivered unto the saints." Christian of maturer minds and habits want to be fed with the Word, and not per-plexed with problems. Men of busi-ness, converted or unconverted, have doubts and questionings all the week. They come to church for rest. If the They come to church for rest. If the proacher knows any truth they want it in well-digested form. Another prolific mode of disseminating doubt is continued criticism of Scripture texts. When a preacher has succeeded in whitting away one word of the commonly-received version of Scripture, one-half of his audience immediately raise some mental inquiry concerning raise some mental inquiry concerning the next word. Those sermons which most lastingly affect the average congregation for good are preached from clean-cut, full-orbed texts; texts that are fully translated and need no pruning; texts that fully embody and clearly set forth the great Divinely-in-spired thought that struggles for utter-ance in the preacher's mind.—Rev. M. B. Smith, in N. W. Christian Advocate.

Making Yourself Unhappy.

In the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about any thing else. Have no feeling for any but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather if you see a smiling face be jealous lest another should enjoy what you have not. Envy every one who is better off than yourself; think unkindly better off than yourself; think unkindly of them and speak lightly of them. Be constantly afraid lest some one should eneroach upon your rights; be watchful against it, and if any should come near your things snap at them like a mad dog. Contend earnestly for every thing that is your own that may not be worth a pin. Never yield a point. Be very sonsitive and take not be worth a pin. Never yield a point. Be very sensitive and take every thing that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they should not think enough of you; and if at any time they should seem to neglect you put the worst construction upon their conduct.—Baptist Weekly.

Just What We Need to Know. Our scientists are beginning to disbelieve in the possibility of proving spontaneous generation, at the present day at all events. Whether our conception of life be the mechanical one planation of the origin of life. But even if we suppose that we may some time gain knowledge of how the first life might arise from non-living matter, we are still no nearer a med result; but what is the explanation of these laws and properties? They would then require as much of an explanation as does the origin of life today. In short, a purely mechanical explanation of the universe is impossible. Behind all must be posited sible. Behind all must be posited something which the scientist calls Law, which Spencer calls the Unknow able, but which the theist calls God.-W. H. Conn, in New Princeton Review

WISE SAYINGS.

—There are lots of people who mix their religion with business, but forget to stir it up weil. The business in-variably rises to the top as a result.— Occident.

—One never knows a man until he refuses him something and studies the effect of the refusal. One never knows himself until he has denied himself omething. - Home Journal.

The martyrs to vice far exceed the martyrs to virtue, both in endurance and is number, so blinded are we by our passions that we suffer more to be damned than to be saved.—Collon. —It is foolish to try to live on past experience. It is very dangerous, if not a fatal habit, to judge ourselves to te safe because of something that we felt or did twenty years ago.—Spur-

-The Divinest attribute in the heart

The Divinest attribute in the heart of man is love, and the mightlest, because the most human principle in the heart of man is faith. Love is Heaven; faith is that which appropriates Heaven.—F. W. Robertson.

—The religious sentiment will and must be expressed. Here it resembles not the fire in the flint, which is attuck out by concussion, but the light of a lamp, which is itself radiant.—Br. E. A. Purk.

—Yesterday is yours no longer: to-

QUARTERLY REVIEW.

International Sunday-School Louisa for September 66, 1886. [Specially arranged from S. S. Quarterty.]
Scarryuna Lasson—Golden Texts of the quarter, or John 14:1-14, Lesson S.
Tixe—The lessons of this quarter all belong in the last six months of Jesus' ministry.
Place—Chiefly to Jerusalem and vicinity.

are recorded in Matt. 19:1 to 26:30; Mark. 10:1 to 14:36 and Luke 13:10 to 23:39. 10:1 to 14:26 and Luke 13:10 to 23:39.

L Further Light on the Nature and Work of the Redecmer. Lessons 1, 2, 4, 5, 6, 7, 10.

The Redecmer is seen in these lessons to be the Light, the Life, the Good Shepherd, the True Vine, one with the Father, rejoicing in the humblest service, yethonored, triumpant and glorified.

II. The Principles of Ris Kingdom. Lessons 2, 2, 2, 10, 13. The Vingdom to about

sons 2, 7, 8, 10, 12. The Kingdom is about to come, and therefore Jesus trains His disciples in the principles of the Kingdom, in humility, in love one to another, especially the great new commandment, in Christ as the Door and the Way and the Truth and the Life, in the duty of abiding in Him and bearing fruit in the presence and power of the Holy Spirit, in the privilege of sanctification and the need of eternal life.

III. The Ordinances of the Kingdom.

Baptism, which had long before been in-stituted, and now the Lord's Suppor, which stituted, and now the Lord's Supper, which is ever after to be kept in remembrance of Him. Two of the simplest possible ordinances, that every one can understand.

IV. Its Promises and Helps. Lessons 4, 9, 10, 11, 12. The promise of eternal life, of a home in Heaven where He has gone to propare a place for His disciples, of the power to do greater work than He had done that He would answer prayer, and send the Comforter who would abide with them, lead them into all truth, and give success to their preaching by convicting and conto their preaching by convicting and con-vincing the world. They were to be kept from the evil, sanctified, and at last be glorified with Him.

Golden Text-Of the increase of His Government and peace there shall be no end upon the throne of David, and unon His Kingdom, to order it and establish it with judgment and with justice from henceforth even forever.-Isa. 9:7.

QUESTIONS. INTRODUCTORY-What portion of Jesus' INTRODUCTORY-What portion of what life have we been studying! In what life have we been studying! Where places did the chief events occur! Where were most of the discourses spoken! Were there many other events and discourses during this time not recorded by John! Sunsect: The Redeemer's Kingdom unfolding.

I. THE REDEEMEN'S NATURE FURTHER REVEALED (LESSONS 1, 2, 4, 5, 6, 7, 10).—To what
is Jesus likened in lesson 2? In what respect is He like a good shepherd?
What miracle is recorded in lesson 1?
What like this is He still doing for the
world? What did He do for His Bethany
friendis! (Lesson 4.) How is Jesus still the
Life of the world? How did one friend
show her affection for Him! (Lesson 5.)
How did the children and the people honor
Him! What characteristic doos Jesus show
in lesson 7? How was Jesus glorified!
(Lesson 6.) To what dons Jesus compare
Himself in lesson 10! What is it to abid
In Him!

II. THE PRINCIPLES OF HIS KINGDOM II. THE PRINCIPLES OF HIS KINGDOM (Lessons 2, 7, 9, 10, 11.)—What is the door to this Kingdom! (Lesson 2.) What does the Good Shepherd do for His sheep? How is Christ the Way! (Lesson 9, v. 6.) How may we know whether we are in the Kingdom! (Lesson 10, v. 14.) How did Jesus teach humility! (Lesson 7.) How to love one another! What commandment lies at the basis of His Kingdom! (Lesson 8.) How may we remain in His Kingdom! (Lesson 10, v. 4.) What is the fruit we should bear! What becomes of fruitless branches! How does fruit-bearing glorify God! In what respects are all Christians one! Does this unity exist now!

III. Its Ordinances (Lessons 7, 8).—What

what respects are all Christians one! Does this unity exist now!

III. Its Ordinances (Lessons 7, 8).—What are the two great ordinances of Jesus Kingdom! What does baptism signify! Who partook of the Lord's Supper! What is this supper intended to teaco!

IV. Its Promises and Hopes (Lessons 4, 9, 10, 11, 12).—What did Jesus promise believers! (Lesson 4.) Where had He gone to prepare a place for them! (Lesson 9, What works did He promise they should do! (Lesson 9, v. 12.) What did He promise as to prayer! What Great Heiper di! He promise to send! What would he do for the disciples! (Lesson 9, 11.) What to lead the world to become disciples! What joy doe: He give them! (Lesson 10.) From what should they be kept! (Lesson 13.) How should they be made holy! What giory and blessedness shall be theirs!

SEVEN GOOD RULES. luggestions Which Should Be Rememb by Sunday-School Members.

[S. S. Times.] Begin the study of the lesson in season. A week intervenes between the lessons, and the first day of that week is a fit time to begin the lessons for the next Sunday. A half-hour of study on the preceding Sun-day will put the mind in readiness to accumulate many thoughts during the week. Don't begin with helps. You do not need

mulate many thoughts during the week.

Don't begin with helps. You do not need to be helped so far as you are able to go alons. This too early to call for help when you have not yet put your own shoulder to the wheel. Yet how common to begin with explanatory notes, before the reader realizes what there is that he requires to have explained!

Begin at the right end by making yourself familiar with the lesson text. This work is ofton neglected. Who knows the lesson-text well enough without a fresh study of it! It is a good plan to first write down all you can recollect, and then read, and observe your omissions and errors.

Apply your own thoughts to the lesson text. With the lesson newly fixed in the mind, let the mind be fixed upon the lesson. At odd moments during the week, let the thoughts recur to the lesson. The mind will be its own book, and five minutes while waiting or walking or riding will give time for fresh study.

Realize the lesson. Put yourself upon the ground, and make yourself a part of the scens. Fancy that you hear the conversations and discourses at first hand. Observe the looks and movements.

Understand the time, place, persons, customs and circumstances. The actions and words should be studied with reference to all the surroundings, that they may be understood and appreciated.

Study the beauties of the lesson text. Notice the formation of sentences and the flow of words. The English Bible is universally acknowledged to be a classic, and should therefore receive a due share of study as such.

—It is reported that German steamers are to be chartered to call periodically at the various ports of southern Europe, laden with German merchandise. The goods will be stored so as to be easily accessible. The salcon will be used as a pattern-room. Importers will be able to make their choice and have the goods landed at once, thus doing away to a great extent with the service of the middleman.

A. Park.

—Yesterday is yours no longer; tomorrow may be never yours; but today is yours, the living present yours,
and in the living present you may
stretch forward to the things that are
before.—F. W. Forrer.

—We are wanting the strength we
need for the discovery of truth as yet
unknown, because we do not rest
in the Lord." The greatest things are
known already.—R. W. Dole.

—'The pitiful, the things by which
we are rich ar pone—a matter of coins,
coats and carpets, a little more or less
stone, or wood, or paint, the fashion
of a cloak or hat; like the last of naked
Indians, of which may be ground in the
possession of a glass boad or a red fasthor, and the rest interacts in the want
of it.—Emerces.

—A bridge of concrete, thirty feet in span, with a roadway thirteen feet wide and espable of supporting safely a load of two hundred tons, was recently built in Switzerland in a single day. Two months time was allowed for the complete hardening of the concrete, after which time the heavy traffic began without appearant injury to the structure.

TEMPERANCE READING.

ANNIE'S TEARS.

By treat, begat Step up, I don't care if I do, It's many a time I've been frented by you. And, boys, I can tell you. It's many a time With you at the bar I have epent my last dime. And gone reeling home, but you've both done the same.

We begun, I bolieve, with wine and chambered in wafer-like glasses, light as the mist. That rolls from the sea which the sun-god has kissed.

We were then college students. Science and rhyme,
Art, music and Latin slipped down with our wise.
But stoemen and brain get co'rloaded, and so we held to the drink and let all the rest go, Success we had painted in glow light of pr.de.
Ambition and wealth swopt away by the tide.
Love, secial position and friends by the score.
We sacrificed all, but the demon craves more. we gave him each one of life's blessings, 'tis

We gave him each one of life's blessings, 'tis true.

He asks for our souls and eternity, too.

Step up, boys, it's my treat, providing you'll take
The beverage I've chosen for old friendship's sake
You wonder what mixture I've gotten up bow?

He one who resorts to this remedy than in her sons or grandchildren. Such are the laws of heredity.

Let us examine the causes of debility. As all action and feeling is dependent upon the state of the brain and nervous system, whatever weakens the brain and No mixed drink for me, I'm sure you'll allow. I have mixed my drinks well, rum, beer and champagne, Strong dr.nk to the stomach is death to the brain.

A drunkard has only the semblance of man, The form of his Maker. Degraded, accurat, The vilest of all living things and the worst.

But sometimes that bit of God's present within Which clings to a fellow in splite of his sin.
And sets him to thinking. Well, sometimes,
you know.
Thougad within us has worried us so
We have sworn to reform. We did it last

your,
And we pledged to drink nothing stronger than beer. We made up in quantity what it lacked in

fire, And watched the last glow of true manhood expire,
In excuses, poor phantoms, pride's tawdry bearse, bearse, Concealing not death but humanity's curse. We satisfied conscience, husbed whisperings of fear.
We three model Temperance men drinking our beer.

What brought it about, this free lecture of What strred up the depths of my soul against

She met me, my guardian angel, so fair; The nights dews lay damp in her beautiful hair; The heart dews hung wet on her lashes, and On her thin, pallid cheeks. Boys, you know the day
She came to my home, wife and helpmate to be,
The bonniest girl, and you both envied me. The bright pansy blue has gone out of her And her roses—O how I loathe and despise
The wretch who could blight them. No word
of compini it
Or censure for use had my fair little saint.
She steadied my uncertain footsteps and led
The wreck of my manhood in silence to bed. I called for a drink, as the demon of thirst— The demon whose prosence my life has ac Raged within me. Annie obeyed my com-

As she passed it to me, one jewel tear fell And was lost in the drink she brought from That tear sobered me, I had seen them be But I swore then and there I'd drink them no I swore that the rest of my life's misspent I'd drink God's pure water, but not Annie's -Rose Hartwick Thorps.

And brought me a drink with love's unweary

A CRUEL POWER.

The Rum Power Seeking to Ruin the Subbath, the Working-man, and All Re-strictive Laws.

of the Sabbath, and set the example of continuing labor through the entire seven days of the week. It has furnished places of resort for the vicious and depraved classes, and refuges for

the criminal. The rum power lays its hand upon labor, and levies upon the working classes a tax far heavier than any govclasses a tax far heavier than any gov-ernment ever dared impose. It con-demns an unaccounted host to live in squalid poverty, and drives thousands, when their working days are over, into the poor-houses to spend their old age. It increases taxation upon every kind of property, in order to support the police force of every city and town, the courts, their officers, and to erect jails and penitentiaries, rendered neces-sary largely through its accursed insary largely through its accursed in-

strumentality.

The rum power is an unmitigated curse to the Nation. The traffic has not one relieving feature, and the men not one relieving feature, and the men who are interested in it resist to the last any law which endeavors to impose a tax upon their unholy occupation, in order that it may help to support the enormous burdens upon the State which it renders necessary. The rum power practically assumes that the Nation exists only to become its own prey. It resists all efforts to shake off its yoke, and hesitates not to appeal to the law, of which it is the great violator, in order that its vested right to ruin and destroy may not be hampered in the smallest degree.

n the smallest degree.

Need any one wonder that the people whose eyes are opened to the enormity of the evils of rum are demanding the utter destruction of the traffic? Is it ot rather a surprising thing that the long-suffering people have not risen in their might to destroy by the strong hand the cause of such fearful woes as follow in the train of rum, to lift by violence from their necks the yoke of such an unboly and tyrannical a mon-stor?—Toledo Blade.

TEMPERANCE ITEMS.

THE Temperance work makes steady progress. It is not a craze farious to-day and dumb to-morrow, but, as a cause, is a slow but permanent growth.

— United Presbyterian.

HOW TO GROW STRONG.

Purify the Blood with Water and Air-Don't Stimulate the Circulation with Liquen

There are thousands of women all over the world who suffer very much from what they sometimes call general debility. They say they feel dull and heavy, indisposed to action, easily tired, and sometimes they imagine that they need some stimulant, and perhaps try ale or cider or something of the kind and fancy they feel better. This method of relief is a great mis-take. The good effects produced are only temporary, and the evi! which rethe life of the patient, but for generations to come. Indeed, the bad effects are even less likely to be seen in the one who resorts to this remedy

wenkens the brain and nerves must produce this feeling of depres-sion of spirits, dullness, drowsiness and indisposition to exertion. The strength of the nervous system depends upon the supply of arterialized blood. If the blood is impure, either from breathing impure air, as, for example, in crowded cars, churches or unventilated rooms, we experience a sensa-tion of duliness and drowsiness. There is not enough oxygen inhaled to vivify the little blood discs. Care, anxiety of the little blood discs. Care, anxiety or trouble produce a similar result, for the reason that when under the in-fluence of depressing emotions, we do not breathe in so much oxygen. The tendency is to sigh, or throw out the breath rather than to inhale it in deep, full breaths as we ought A deep, full respiration of pure air is one of the best ways of promoting health and

cheerfulness.

But the nerves also lose their vigor Drinks for three, if you please. We'll take
the pure stuff;
Of soul-blighting mixtures we've had quite
enough.
Don't seemp the measure. Fill the glass to
the br m.
With God's sparkling sunlight and glory
thrown in;
Pure or stallzed light from the vineyards
above,
Drink fit for the gods, from God's wine press
of love.

But the nerves also lose their vigor
and power of receiving and retaining impressions, whenever the blood is
rendered impure by the presence of
effects atoms, worn-out particles or
discs or an accumulation of bile.
Moreover, the accumulations of poisoneus matter in the blood must disturb and retain of or quicken the circulation, and cause the heart to beat irregularly.

regularly.

The eminent physiologist, Dr. J. W.
Draper, of the New York university,
says: "The functional activity of the You know how you left me that night at the well.

Blear-eyed and besotted with imbeelle leer.
A real model Temporance man pickled in beer. tid, and through the two vertebral ar-teries. Again, the same author says:
"Whatever interferes with due arterial-ization, interferes with muscular power. This is the reason of the ina-bility for exertion experienced in the thin air of mountain tops. The con-verse of this likewise holds good. The nigher the rate of respiration the more energetic the muscular power, and therefore in birds which respire most perfectly, muscular contractility is exhibited with the greatest energy.

And in speaking of how nerve cen-ters act he says: "The action of every ganglionic mechanism depends upon gangilonic mechanism depends upon the existence of certain physical conditions, among which as being of paramount importance one may be discerned. It is the due sup-ply of arterialized blood. If this be stopped but for a moment, the nerve mechanism loses its power, or if diminished, the display of its charac-teristic phenomena correspondingly dediminished, the display of its characteristic phenomena correspondingly declines. If, on the contrary, the supply be unduly great, or its oxidizing power artificially increased, there is a more energetic action. "Nay, even the accumulations of the effete products of the economy are sufficient to give rise to such diminutions of power, as we see when bile or urea is permitted to cumulations of the effete products of the economy are sufficient to give rise to such diminutions of power, as we see when bile or urea is permitted to accumulate in the blood."

Inasmuch then as we find that debility is a result of impure blood, and see when bile or urea is permitted to accumulate in the blood."

final downfall, itself urging on the movement that will destroy it. It has refused to be controlled. It has mocked at law, at religion, at morality. It has set to every criminal in the land the example of open, flagrant violation of every statute that would interfere with it. It has attempted the destruction of the Sabbath, and set the example of own life, grows old and dies. That The rum power is hastening to its bility is a result of impure blood, and own life, grows old and dies. They are shaped like a wafer, round and flat, and are called blood cells, or discs, or blood globules. Without them we could not live. They pass their whole existence in serving us and giving us strength. They absorb the fresh air from They absorb the fresh air from the air cells as we inhale it, and the oxygen of the air turns each of them from a bluish color to a bright red, the color of the bleod. Then these active, useful little carriers take the oxygen round and give it to all the tissues of the body, bringing color to the cheek, strength and vigor to the brain and muscle, and new life and health wherever they come are agains and health wherever they go. Again and again, thousands of times do the little blood discs go their rounds, but at last they wear out, pucker up and die, and the dead discs must go off in the bile through the liver, and new ones take

their place. Every time the heart pulsates twen-ty millions of these little organisms die. So we see how excitement, un-due haste, overwork or emotion ex-hausts the strength. Intoxicants give temporary strength and exaltation by making the blood circulate rapidly, but the strength is artificial and soon exhausted, and then the patient is much worse than before, for several much worse than before, for several reasons, among which we may mention that the blood has been poisoned by the alcohol, and that the water in the system has been dried up by the alcohol, which has a strong affinity for water, and so the nerve tissues and brain being harder and less moist do not act easily. What becomes of the millions of blood cells that die every instant? They are carried off from the system by the eliminating organs, being "strained off as one of the constituents of bile from the liver."

liver."
The following analysis of the blood is interesting, showing that it is chiefly composed of water and these little red

Charles Buxton, M. P., brewer, is reported to have said: "Were it not for the beer-house and gin palace, pauperism would soon be nearly extinguished in England."

This saloon interests which are opposing high license, killing ministers and blowing up prosecuting attorneys houses will in time find out they are butting against a solid stone wall, which is every day growing stronger on lie foundations.—Chicage Inter Ocean.



This powder never varies. A marvel of purity, strength and wholesomeness. More sconomical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. Hoyal Baking Powders Co., 106 Wall street, N. Y. a29yl

CHARLES INGEBRAND, has removed his Daily Meat Market

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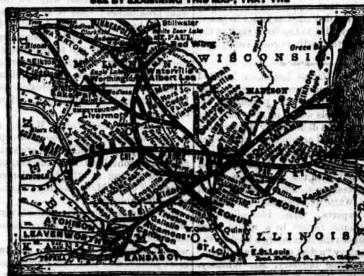
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